

The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. 11. 7.

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ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(Continued from our last.)

## IMMATERIALISTS ARE ATHEISTS.

There are two classes of Atheists in the world. One class denies the existence of God in the most positive language; the other denies his existence in duration or space. One says, "There is no God;" the other says, "God is not *here* or *there*, any more than he exists *now* and *then*."\* The infidel says, God does not exist anywhere. The Immaterialists says, "He exists *Nowhere*."† The infidel says, There is no such substance as God. The Immaterialist says, There is such a substance as God, but it is "without Parts."‡ The Atheist says, There is no such substance as *Spirit*. The Immaterialist says, "A spirit, though he lives and acts, occupies no room, and fills no space, in the same way and after the same manner as matter, not even so much as does the minutest grain of sand."§ The Atheist does not seek to hide his infidelity; but the Immaterialist, whose declared belief amounts to the same thing as the Atheist's, endeavours to hide his infidelity under the shallow covering of a few words.

The "thinking principle," says Dr. Thomas Brown, is essentially one, not extended and divisible, but incapable of its very nature, of any subdivision into integral parts."|| What is this but the rankest kind of infidelity couched in a blind, plausible form. That which is "not extended and not divisible" and "without parts," cannot be anything else than nothing. Take away these qualities and conditions, and no power of language can give us the least idea of existence. The very idea conveyed by the term existence is something extended, divisible, and with parts. Take these away, and you take away existence itself. It cannot be so much as the negative of space, or, what is generally called, an indivisible point, for that has a relation to the surrounding spaces. It cannot be so much as the negative of duration, or, what is generally called, an indivisible instant, for that has a relation to the past and future. Therefore, it must be the negative of all existence, or what is called absolutely NOTHING. Nothing, and nothing only, is a representative of that which has no relation to space or time—that is, unextended, indivisible, and without parts. Therefore, the Immaterialist is a religious Atheist; he only differs from the other class of Atheists, by clothing an indivisible unextended NOTHING with the powers of a god. One class believes in

\* Isaac Taylor's Physical Theory of Another Life Chap. II.

† Good's Book of Nature.

‡ First of the Thirty Nine Articles; also 1 Art. Methodist Discipline.

§ Rev. David James on the Trinity, in Unitarianism Confuted. Lec. VII., page 332.

|| Brown's "Philosophy of the Human Mind." Lec. XCVII.

no God; the other class believes that *NOTHING* is god, and worships it as such. There is no twisting away from this. The most profound philosopher in all the ranks of modern Christianity, cannot extricate the Immaterialist from atheism. He cannot show the least difference between the idea represented by the word *nothing*, and the idea represented by that which is unextended, indivisible, and without parts, having no relation to space or time. All the philosophers of the universe could not give a better or more correct definition of *Nothing*. And yet this is the god worshipped by the Church of England—the Methodists—and millions of other atheistical idolators, according to their own definitions, as recorded in their respective articles of faith. An open Atheist is not so dangerous as the Atheist who couches his atheistical doctrines under the head of "ARTICLES OF RELIGION." The first stands out with open colours, and boldly avows his infidelity; the latter, under the sacred garb of religion, draws into his yawning vortex, the unhappy millions who are persuaded to believe in, and worship an unextended indivisible *nothing* without parts, deified into a god. A pious Atheist is much more serviceable in building up the kingdom of darkness than one who openly, and without any deception, avows his infidelity.

No wonder that this modern god has wrought no miracles and given no revelations since his followers invented their "Articles of Religion." A being without parts must be entirely powerless, and can perform no miracles. Nothing can be communicated from such a being; for, if nothing give nothing, nothing will be received. If, at death, his followers are to be made like him, they will enjoy, with some of the modern Pagans, all the beauties of annihilation. To be made like him! Admirable thought! How transcendantly sublime to behold an innumerable multitude of unextended nothings, casting their crowns at the feet of the great, inextended, infinite Nothing, filling all space, and yet "without parts!" There will be no danger of quarrelling for want of room; for the Rev. David James says, "Ten thousand spirits might be brought together into the smallest compass imaginable, and there exist without any inconvenience for want of room. As materiality," continues he, "forms no property of a spirit, the space which is sufficient for one, must be amply sufficient for myriads, yea, for all that exist."\* According to this, all the spirits that exist, "could be brought together into the smallest compass imaginable," or, in other words, into no compass at all; for, he says, a spirit occupies "no room, and fills no space." What an admirable description of Nothing! *Nothing* "occupies no room, and fills no space!" If myriads of Nothings were "brought together into the smallest compass imaginable," they could "there exist without any inconvenience for want of room." Everything which the Immaterialist says, of the existence of *spirit*, will apply, without any variation, to the existence of *Nothing*. If he says that his god cannot exist "*Here*" or "*There*," the same is true of *Nothing*. If he affirms that he cannot exist "*Now*" and "*Then*," the same can, in all truth, be affirmed of *Nothing*. If, he declares, that he is "*unextended*," so is *Nothing*. If he asserts that he is "*indivisible*" and "*without parts*," so is *Nothing*. If he declares that a spirit "occupies no room and fills no space," neither does *Nothing*. If he says a spirit is "*Nowhere*," so is *Nothing*. All that he affirms of the one, can, in like manner, and, with equal truth, be affirmed of the other. Indeed, they are only two words, each of which express precisely the same idea. There is no more absurdity in calling *Nothing* a substance, and clothing it with Almighty powers, than there is in making a substance out of that which is precisely like nothing, and imagining it to have Almighty powers. Therefore, an immaterial god is a deified Nothing, and all his worshippers are atheistical idolators.

#### A SPIRITUAL SUBSTANCE IS MATERIAL.

That spirit or mind has a relation to space, is evident from the fact of its location in the body. The body itself exists in space, therefore every particle of substance which it contains must exist in space. No point can be assumed in the body but what has a relation to the surrounding space or extension. Therefore spirit must have a relation to extension or it cannot exist in the body. All unextended points have a relation to space, though they are no part of space, and do not occupy space; but an unextended substance to have no relation to space cannot be as much as a

\* Rev. David James on the Trinity, in Unitarianism Confuted. Lec. VII., page 382.

point. A point is a *located* nothing, but an unextended substance is nothing, having no *location*.

What can be more unphilosophical contradictory and absurd, than to assume that something can exist that is "unextended,"—that "occupies no room, fills no space,"—has "no parts?" We ask our readers to pause for a moment, and endeavour to conceive of a substance that has no parts. Grasp it if you can in your imaginations. Think of its existing where there is no space. Conceive, if you can, of a locality outside of where space ceases. Imagine a spirit, if possible, occupying no room on the outside of the bounds of a boundless space. Do not your judgments, and every power of your minds revolt at the absolute absurdities and palpable contradictions? By this time, perhaps, you are ready to inquire, can it be possible that any man in all the world could believe in such impossibilities? Yes, it is possible. These very absurdities now stand in bold relief, not only in the most approved philosophical works of modern times, but incorporated in the very "Articles of Religion" which millions have received as their rule of faith.

That spirit or mind has a relation to duration is manifest in the act of remembering. Through the memory the mind perceives itself to be the same conscious being *now*, that it was, an hour, a day, a year ago; it perceives that itself has existed through a certain period of duration. There is as much certainty of its own relations to duration as there is of any such relation in any other substance whatever. If there is no certainty that mind has a relation to duration, there is no certainty that any other substance has such a relation; hence all would be uncertainty, even our own existence. Bishop Berkeley denied the existence of the material world, and contended that mind alone existed. His philosophy swept away the material world, and the first Article of his religion swept away the immaterial world from *space*; and the modern immaterialist sweeps it away from all relation to *time*. So between them all, space and time are pretty well cleaned out; not so much as a nest egg left to replenish the great infinite void.

Mind, like all other matter, is susceptible of being moved from place to place. We see this exemplified in the movements of the mind through the medium of the body which conveys it from place on the surface of the earth. But though man was stationary upon the earth's surface, the earth itself with all its inhabitants, is moving with the rapid velocity of nineteen miles every second, which proves to a demonstration that mind is capable of being moved from place to place with a velocity far exceeding that of a cannon ball. But *motion* involves the ideas of both space and time. Mind cannot be moved without being moved in space; it cannot pass from point to point instantaneously. However rapid the velocity, time is an essential ingredient to all motion. That eminent and profound philosopher, the late Professor Robison of Edinburgh, says, "In motion we observe the *successive* appearance of the thing moved in *different* parts of space. Therefore, in our idea of motion are involved the ideas or conceptions of space and of time."

"All things are placed in space, in the order of situation. All events happen in time, in the order of succession."

"No motion can be conceived as instantaneous. For, since a moveable, in passing from the beginning to the end of its path, passes through the intermediate points; to suppose the motion along the most minute portion of the path instantaneous, is to suppose the moveable in every intervening point at the same instant. This is inconceivable and absurd."\* The motion of mind, therefore is another positive proof that it has a relation to both space and duration.

"Extension and resistance," says Dr. Thomas Brown, "are the complex elements of what we term matter; and nothing is matter to our conception, or a body, to use the simpler synonymous term which does not involve these elements." Figure, magnitude, divisibility, are only different modifications of extension. Solidity, liquidity, viscosity, hardness, softness, roughness, smoothness, are different modifications of resistance. All these terms are only extension and resistance, modified in a certain degree, and under other names. Our notion of extension is supposed by Dr. Brown to be acquired from our notion of time as successive, involving length and divisibility. Our notion of resistance he supposes to be obtained through our muscular organs. These

\* Robison's Mechanical Philosophy. Vol. I. Introduction.



organs are first exerted, and then excited by something without, and in their turn excite the mind with a feeling of resistance. The feeling of resistance combined with the feeling of extension gives us the notion of matter. If Dr. Brown's views be correct, no one can acquire a notion of matter, by seeing, hearing, tasting, smelling, or simple touch. Either or all of these will only produce certain feelings in the mind without giving us any notion of an external extended resistance. A muscular effort opposed by some substance or foreign body is the only possible way, according to his theory, for the infant mind to obtain a notion of extended solidity or resistance.\*

If solidity and extension then are the essential characteristics of matter; and if the resistance of a muscular effort be the only possible way of learning these characteristics; it may be asked, how did Dr. Brown learn that the rays of light are material? He has frequently in his philosophy called light material. Has light in any way resisted his muscular efforts? Have the muscular organs ever been able to grasp a ray of light? Have the particles of light either singly or collectively ever acted upon our muscular organs in such a manner as to give us a notion of extension and resistance? Have they ever affected the mind in any way only to impart to it the feeling of color? Does not Dr. Brown himself repeatedly affirm, that light can only impart the sensation of color; and that extension, magnitude, figure, solidity, can never be known by the sense of seeing? Does he not assert, that "nothing is matter to our conception which does not involve these elements?" Why then does he assume light to be material?

If, then, light can be ranked as a material substance without exhibiting the least resistance to the muscular organs, why not mind or spirit be considered material also? Why believe that light consists of inconceivably small vibratory or emanating particles of matter from the mere affection of the mind called color, and yet be unwilling to believe that the mind affected is material? If that which produces a sensation or feeling be regarded a solid extended substance independently of muscular resistance, where is the impropriety, in regarding that which receives the sensation or feeling, as a solid extended substance also?

*(To be continued.)*

\* Brown's Philosophy of the Human Mind. From the XX. to the XXIX. Lecture inclusive.

#### NEW JERUSALEM.

*(Continued.)*

In this same revelation, the Saints were informed that it was wisdom to purchase the land throughout the country, that they might obtain it for an everlasting inheritance. Sidney Gilbert was appointed by revelation as an agent for the church, to receive money to buy land for the benefit of the Saints. Edward Partridge, who had previously been ordained a bishop with the assistance of his two counsellors, was commanded to divide to the Saints their inheritances according to their families. The bishop and the agent were also commanded to make preparations for the Colesville Saints, then on their way from the state of Ohio, that they might, upon their arrival, be planted in their inheritances.—(See the whole of Section XXVII.)

The following week the Colesville Saints arrived; and immediately upon their arrival, or on the 1st day of August, 1831, the word of the Lord came unto Joseph the Prophet, saying,—“Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you: for verily I say unto you, blessed is he that keepeth my commandments, whether in life or death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessings. Wherefore, the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. Remember this, which I tell you before, that you may lay it to heart, and receive that which shall follow.”—(See Section XVIII. Paragraph 1, 2, 3.)



Here it will be seen that immediately upon the arrival of a few of the Saints upon that choice land where the New Jerusalem is to be built, they were informed that the great glory and blessings to be received upon that land were not to be enjoyed until after they should pass through much tribulation. At this time, so far as outward circumstances were manifested, there was not the least appearance of any tribulation. They were about to be located in one of the most beautiful and delightful countries in the world. It was a country, whose richness and fertility of soil far surpassed anything which they had ever before seen. It was a country abounding with springs and rivulets of the purest kind of water, whose crystal streams flowed in luxuriant abundance in almost every grove and prairie. A great variety of the most excellent timber bordered upon the rivers and water courses. These shady and delightful groves were from one to three miles in width, extending many miles in length, while the rich rolling prairies, covered with a gorgeous profusion of wild flowers of every varied hue, lay spread around among the intervening groves. Their grassy surfaces, extending for miles, presented the delightful appearance of a sea of meadows. It was a new country; but a few inhabitants had as yet formed settlements within its borders. These consisted principally of emigrants from the Southern States. The most of this choice land could be purchased of the United States government for about five shillings per acre.

It was here, then, in a country thinly inhabited, and that too by a people who were apparently friendly, that the Lord spake by the mouth of Joseph the Seer, and predicted "*much tribulation*" upon the Saints, before they could inherit the promised blessings.

The Saints, being inexperienced, could not, at that time, comprehend the nature of the tribulations with which they were to be visited. It was with them, as it was with the ancient apostles; their eyes were not opened to comprehend clearly the word of the Lord. Jesus, at several different times, intimated to his disciples, concerning his death, burial, and resurrection; but so great were their anxieties that he should be crowned king over Israel, and that they should be immediately exalted to high and important stations in his government, that they did not understand his sayings until they came to pass; so with the elders and saints in that glorious country, they saw from the revelations that a great and splendid city was to be built, and that the powers of heaven were to come down and dwell with the Saints; and now that they had learned the very spot where these great events should happen, and that they were the highly favoured people who were the first to receive their inheritance by revelation in the goodly land, they were exceedingly anxious to enter directly, or as soon as possible, into the enjoyment of the promised blessings. Therefore, when the Lord told them that much tribulation awaited them, they did not seem to understand it, or lay it to heart. So eager and intent were they to build the city and enjoy the glory, that the predicted tribulations seem to have almost passed away from their remembrance. They had their eye fixed upon the future glory of Zion, but not on the tribulations which were to precede her exaltation.

The Lord, as if to prepare them to stand steadfast when their tribulations should come, said unto them, "Remember this, which I tell you before, that you may lay it to heart, and receive that which shall follow."—(Par. 3.) It is well that the Lord did not reveal before hand all the horrible suffering which they were to receive from the hands of their wicked enemies; for it would have been more than they could have well endured. Many, no doubt, through their weakness and inexperience, would have shrunk back from the trial, and perhaps might, through fear, have left the country, and thus the designs and purposes of God in relation to certain things would have been frustrated. But the Lord foretold enough to encourage and strengthen them when it was fulfilled, and yet not enough to frighten them away from the land. In this thing, then, we can behold the great wisdom of God.

After informing the elders of the great tribulations which should befall the Saints, and the glory that should follow, the Lord continues to instruct them upon the greatness of the work to be performed upon that land. He says—(par. 3.)

"Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honoured of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also

that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I the Lord have spoken it."

From this paragraph it will be seen that the elders were sent to that land for several purposes.

First, that they might show their obedience to the commandments by performing the mission given them while in the state of Ohio. Second, that they might be prepared to bear testimony of the things which were then in the future pertaining to that land. Third, that they might be honored in laying the foundation, and of bearing record, as eye witnesses, of the choice "land upon which the Zion of God should stand." And fourth, that a feast of fat things, or a supper of the house of the Lord might be well prepared, unto which all nations were to be invited previous to the coming of the bridegroom. O how blessed will be those servants who have kept the faith, who were thus highly honored with so glorious and important a mission! The future generations of Zion, and all the nations of the righteous, shall call them blessed! They shall sit in the councils of the Holy One of Zion in the day of his power and glory!

(To be Continued.)

#### TO ORSON PRATT, PRESIDENT OF EUROPEAN CHURCHES.

*Steam Boat Iowa, near Memphis, April 10, 1849.*

Dear Brother,—Agreeable to request, I improve the earliest convenience to inform you of my safe progress thus far on the long journey to the valley of the Great Salt Lake. Our voyage from Liverpool to New Orleans was accomplished in just nine weeks. Although the time consumed was more than usual, yet the passage upon the whole was prosperous and pleasant. The weather was uncommonly fine and mild. The winds and the waters treated us with all gentleness. There was but little sickness of any kind among us during the voyage. Many remarked that it was more like a pleasure excursion than a common sea voyage. The God of Israel was truly better than our fears, and to him let all the Saints give unceasing praise. My own health improved daily throughout the whole voyage. I felt that the incense of many thousand prayers was continually calling down numberless blessings upon my head. We had preachings several times a week during the passage, in which delightful service I was able to contribute my part. A great degree of union prevailed; and Captain Harrison Brown acted towards us the part of a gentleman and friend. For his diligent efforts to make our voyage prosperous and happy, we returned him a unanimous vote of thanks. A like vote was also awarded to the President of the Company, and the other two members of the committee. Also a similar vote was awarded to President Pratt for the good and abundant provision stores furnished to the emigrating company. The exclamation was often repeated, what good provisions!—how abundant!—who could live as well and as cheap on land!—rent free! Future emigrants should not forget that the first part of a sea-voyage especially has an astringent effect upon the bowels, for which they should be prepared by having aperient food or medicine; and females experience an obstruction of the urinary ducts, &c., for which it might be well to provide sweet spirits of nitre, spirit of juniper, and balsam of copivia; also carbonate of iron. Diarrhoea often follows costiveness at sea. Persons presiding over emigrating companies on their voyage have both a difficult and important service to perform. A collision between them and the captains of the vessels is quite undesirable. The captain's influence may save or prevent a laborious examination

at the Custom House in some instances. A well-regulated and united company will generally escape difficulty both with officers of vessels and officers of customs. None but Saints can cross the Atlantic in large companies without serious difficulties and probable loss of life, without a much better organization than I have yet seen or heard of. In some instances, one-half of the Irish emigrants die in going only to New York. And much greater mortality would doubtless attend them on a voyage through the West Indies to New Orleans. The system by which British emigrants to Australia are conducted is the best I have yet seen. The details of that system are suited to a given number of emigrants for the period of twenty-two weeks, showing the amount and variety of provisions and medicines, and luxuries too for the voyage. It shows how the food is cooked and distributed among so many under all the disadvantages of a promiscuous company of heterogenous spirits. I should like to see a revision of that system by your fruitful mind, and such improvements as will bless the myriads that gather to Zion. When the good order of the emigrating Saints, and the cheapness of their passage, is known by other people about to emigrate, they will seek to share the benefits of our order, and the cheapness of our passage price. But allow me to suggest that the annoyance of a few disorderly Gentiles, not members with us, during a sea-voyage—scoffing at our worship or our principles, and refusing to comply with general regulations and order—sowing discord, and weakening those who need to be strengthened—plotting mischief with the sailors, &c., &c., is a double tax on the patience of the Saints. It is giving to dogs the cream of the hard earnings of just men—when there are Saints enough to fill every ship you charter. I am aware that you published an explicit manifesto, that other persons emigrating with us should conform to our order. But some have crept in unawares, or their vouchers have forfeited their pledges in their behalf. The uncircumcised in heart, that came from London with our company, were rather troublesome at first, but the beauty of our order at length softened the asperity of their temper, and they sought earnestly our company up the river. Yet if Saints have done their duty in England, I believe they ought to be exempt from the labour of converting rebellious spirits, or submitting to their abuse during the inconveniences of a sea-voyage. During the passage, we baptized one very promising young man, and confirmed more than a dozen, who were baptized after they entered the ship at Liverpool. Four infant children died on board the ship, and three infants were born, and a fourth child has been born on the steamer since. In every single case the mothers never did better. William M'Hendre, who begged his passage at the moment of our sailing from Liverpool, proved himself an infamous wretch. His iniquity found him out, and made him loathsome to the senses. I hope no other company will be disgraced and annoyed with such a contentious, lewd, filthy person. Two young females married sailors immediately on their arrival at New Orleans. If they had been married sooner, it would have been some apology for previous conduct. However, the spots on so large a company were very few. General love and union have prevailed. Nearly the whole of our large company are on their way with me to St. Louis. The cholera prevails in New Orleans and river towns to a considerable extent. It pleads with emigrants to hasten forward to the mountains for safety. Several deaths occur during every passage to St. Louis. We have already buried seven persons, and one or two lie waiting for the same rite. One brother and one sister have died, and are buried at the island "82." The brother's case was very much like cholera brought on by imprudence. The wife of William Eure had been in poor health for many months previous to her death. Very much of the sickness and death now prevalent may be traced to imprudence and gross mismanagement. I venture to say that it is not prudent for English emigrants to change their habit of diet too suddenly upon their arrival in New Orleans. A free use of strong drink, to which the emigrant is tempted after long restrictions at sea, is disastrous and often fatal. If our companies that are now actually emigrating through the midst of pestilence, that walketh in darkness and wasteth at noon day, plunging its thousands into death, with little notice, will use due circumspection and follow counsel, they will escape the pestilence to the astonishment of all that behold them as our company has done. And, as a caution to forthcoming emigrants let me say, some will transgress wholesome rules and be drunken and gluttonous. Then the transition of



climate and change of water and food, in some instances destroy the unwary: Two Irish people have walked out of the boat, or from the shore into the river, to return no more, under the influence of strong drink. One of our own brethren even walked into the Mississippi upon a plank of moonshine (to use his own expression) taking the moon's reflection upon the water for a plank, but was fortunately rescued from death by brethren at hand. Strong drink was the sole cause of this perilous adventure! Others will overcharge their stomachs with brandy in order to keep off the cholera, to which course, they are often advised by strangers. The company under my charge however, have thus far excited the admiration of all observers for their extraordinary cleanliness and good order, and wonderful measure of health. It was confidently said by officers of this steam boat, that at least fifty of so large a company would die on our passage to St. Louis. We are now within fifty miles of St. Louis, without any apprehension of another death unless a Gentile doctor on board kills them with his favorite dose of 20 grains calomel, laudanum, camphor, and brandy. This dose was given to our deceased brother and sister, contrary to my wishes, (F. Ryder and Mrs. Eure) and to many others who died immediately within a few hours! Several Saints I rescued from this dose who were as mortally seized, and they now live. A hint from your pen to emigrating Saints, how to treat the diarrhoea and other cholera symptoms in this climate may not be unprofitable. I suppose that all nations are destined to encounter the pestilence and the righteous will barely escape it. Yet we can say truly the Lord is a God of might, and his eye is over the righteous for good. Cheerfulness prevails among us, although this boat is thronged even to the hurricane deck with more than five hundred passengers. We are literally jammed together. With a single exception at Orleans we have been treated with great kindness and respect. On our first arrival in New Orleans a few ruffians boarded us in a turbulent manner, probably for a purpose akin to what impelled the Sodomites to annoy Lot's guests. One or two mischievous females that were an offence to the eye of purity during the voyage had gone ashore with their drunken paramours (sailors), and probably incited other wretches to return to our ship for others of like grade. But the furious demons soon left us in quietude. I hope the time will soon come when our emigrants will be carried in our own ships, officered and manned by Saints. I say this because that all may not be as highly favored with good officers and ship as our company has been. Our parting scene with Captain Brown of the "Zetland," was sanctified with unfeigned tears of good will. Let not the Saints of England be uneasy about their emigrating friends in this day of pestilence, that is spreading over both continents. The God of Israel will be their defence. It is better to run the gauntlet even, in order to obtain deliverance in Zion, than to endure the stripes of doomed ill-fated Babylon! I perceive that the abolition of the corn law is causing panic among the agriculturists of England. Poor Babylon, thy hour is come! Russia holds the bayonet in the hands of fifty thousand warriors on the frontier ready for a momentary onslaught. Popery is bartering the liberty and prosperity of her European peasantry in order to purchase the aid of thrones to support the tottering fabric of her long-venerated institutions! Oh, Christendom how long shall the veil be over thy eyes! The news from the Bluffs and valley is every way cheering. High minded intelligent men tell me that they marvel how we came to hit upon such a desirable location as the valley of the Great Salt Lake. They know not that God has chosen Mount Zion for his habitation. There is a more favorable tone of public feeling manifested towards our people by the more intelligent portion of the community in this country. The gold excitement is the most common topic of conversation here. It is thought that 40,000 persons will cross the mountains from New Orleans this season. The price of wagons, provisions, &c., &c., are all affected by this great rush. The emigration is more respectable in character than I supposed. St. Louis, April 17th.—A company of 40 Saints left here for the Bluffs four days since. Two more companies from Massachusetts are daily expected. I have engaged a passage for my family and about 150 Saints to leave to day, for the Bluffs. Mr. A. W. Babbit takes the United States mail to the Salt Lake, leaving about the 1st of May. A company of 30 wagons in favor of a mercantile house in St. Louis are destined for the Salt Lake about the same time with every variety of goods.

The Presidents of Conferences and Saints in Britain at large, are ever in my most lively and cordial remembrance. I shall endeavor to write to my friend C. of Liverpool from the heights of the mountain. May God bless you and your family continually is my prayer for Christ's sake. My kind regard to Mr. James.

ORSON SPENCER.

P.S.—In chartering a vessel it will be well to bind the captain to employ as stevadore such a man as shall be recommended to you by the agent at New Orleans. Again, every family (be their number one or more), is obliged to pay 20 cents to the government for a permit to pass their baggage. This is a baggage permit, and not the *fee* for head money. If the charterer of the ship should neglect by any means to transmit the *head* money to the government in season, the passengers would be detained on board until it is paid by somebody. The bags, barrels, &c., containing passengers stores are subject to your order and worth a little attention. I instructed brother Scovil to take charge of all he could find in each chartered ship and account to the church for the same. A few bags I kept for private use. A hint to emigrants about cleanliness may be safely and frequently administered. After personal conversation with some Gentile California emigrants with me in the boat "Eliza Stewart," below St. Joseph, I am persuaded that many of them will stop at the Salt Lake and fraternize with us. Many will probably emigrate under pretence of going to Fransisco, who have no other design than to join the Saints at the Salt Lake! Strange things in these days! The winter has been severely cold at the Bluffs and probably at the mountains. No late news from Salt Lake. Elder Martindale on his return from an official visit to Lyman Wight, tells me that Lyman is in a very reduced condition, but far from being of a humble spirit. Some of his company are talking of the Guerrilla creed quite favorably. O Mores!

Truly,

ORSON SPENCER.

*April 27th*—By the bursting of a cylinder I have been detained one week far from any post office. Our captain has just returned from St. Louis with the cylinder. 250 Saints arrived a week since at St. Louis from England, I believe on deck. Fare up the mouth to Bluffs, deck, 16s.; cabin, £2.; freight, 2s. per cwt.; 100lbs. free to each person. A part of the Francisco emigrants start from the Bluffs; others from Independance.

Corn is 80 cts. a bushel here, at the Bluffs I hope much lower; oxen, 50 and 60 dollars a yoke; wagons, 75.

#### LETTERS TO THE EDITOR.

*On board the Hartley, New Orleans, April 28, 1849.*

Dear Brother O. Pratt,—With heartfelt gratitude to our Father in heaven, I take the earliest opportunity to inform you that we have this day safely arrived at New Orleans in good health and vivid spirits.

Our voyage has been more like a pleasure excursion, than a long journey; for the weather has been so very pleasant, the sea and wind so gentle, that we have not seen the first mountain-wave yet; our sails have been reefed on the approach of squalls, but there has not been more than one or two rough days during the voyage.

We passed the great Bahama Banks on the 35th day of our setting sail from the River Mersey; and we were obliged to cruise, or stand at anchor six days among the Islands, either on account of calms or contrary winds.

Our voyage since that time has been prosperous.

Sister Hall, from Liverpool, was delivered of a fine boy on April 15th, at half-past seven in the morning.

Brother T. Slinger's youngest daughter (Elizabeth) died of the croup, April 19. She was placed in a tin coffin (which we made of the tea canisters) and then placed in a wood coffin, so that we have the corpse on board now. I expect we shall inter her at New Orleans.

The captain and crew were very kind to us from first to last, several of the sailors have embraced the truth, and are waiting to be baptized.

About four o'clock this evening we were comfortably berthed at No 17 on the Leves.

April 29th,—I have this evening baptized four of the sailors, whose names are as follows:—John Everett, aged 27; Alfred Percy, 21; George Percy, 28; and Davis Wilson, 23; George intends to go to the Bluffs with us.

April 30,—We have this day got our clearance, and expect to set off in the American steam-ship to-morrow. Elder Scovil was waiting for us when we arrived, and intends to go with us up the river.

Accept the love and esteem of your humble brother

WILLIAM HULME.

Dear Brother Pratt,—I again address you, for the purpose of showing you that we appreciate our captain's conduct. We have drawn up a few lines for publication as follows:—

TO CAPTAIN STEPHEN CAMMET, OF THE HARTLEY.

*April 30th, 1849.*

Sir,—At the termination of a voyage from Liverpool to New Orleans, which has been truly satisfactory to us, we feel it our duty to manifest our gratitude to you by this public acknowledgment for the kind, humane, and generous treatment, and the watchful care for our safety, which you have evinced during our passage. We, therefore, beg you will accept the warmest thanks of yours, on behalf of the passengers,

WM. HULME, JOHN SHIELD, ROBERT JONES,  
J. W. HICKEY, WM. GINN.

*Merthyr-Tydvil, May 15, 1849.*

Dear Brother Pratt,—I wish to acquaint you that the work of God is spreading rapidly in Wales, about 800 having been baptized since brother Captain Jones left us. All the officers seem determined to do a mighty work in the vineyard of the Lord, and our beloved president, brother Philips, acts the part of a faithful servant of God, being always full of his spirit. His influence over the Saints extends more and more every day; and the result is, that their love towards him is increasing in proportion. Wherever he goes, he maketh all alive, and more anxious to be baptized than ever; and when he leaves a place, he leaves a portion of his spirit behind, which works after he is gone. About a fortnight ago, he had the privilege of being present at a Conference in Carmarthan, my native town. That place had almost been shut up against the progress of truth; but the influence exercised on that occasion, when our president was present, was unparalleled. The Saints were granted the use of a very large and commodious market place to hold their conference; and not only that, but the mayor gave them materials to erect a stage, &c. On the occasion, between four and five thousand assembled to hear what the Saints had to say, and see how things were carried on. Among the vast multitude, a great number of clergymen and other gentlemen were present, all of whom paid the greatest attention to what was transacted. The greatest order prevailed throughout the various meetings; and the policemen did their duty to perfection, shaking hands with the officers of another kingdom as if brethren, and one of them envied his fate because he did not understand Welsh. Five were baptized before the Conference was hardly over; and no doubt but hundreds will obey there soon, and join the "deluded Mormons." Brother Philips intends holding the General Conference here between the 15th and the latter end of July, when we will expect your happy presence, which has been promised, and greatly desired by all the Welsh Saints. We cannot specify the days, until we have time to hear when the General Conference at Manchester will take place, and see that our room be not engaged in case should the weather prove unfavourable to hold it in the open air. We have had the honour, I believe, of receiving a letter from Captain Jones before you, a translation of which I enclose for you. But, it is a forged one! and bears the marks of Odd-fellows, inside and out, and appears to have been written by some



of them to deceive the Saints. Brother Philips joins me in sending our best wishes to you and your dear lady. I remain, dear brother, yours in the Lord,

JOHN DAVIS

#### SEVERAL CASES OF MIRACULOUS HEALING BY THE POWER OF GOD.

*No. 9, Guardian Street, Springfield Lane, Salford, May 19, 1849.*

Dear Brother Orson Pratt—Seeing, from time to time, in the MILLENNIAL STAR, the miracles which have been wrought by the power of God through his servants in the Priesthood of the Latter Days, I am induced to send you the following, which, if you deem worthy of a place in the STAR, as it may tend to strengthen those who are weak in the Faith, and at the same time assist in spreading the truth, they are heartily at your service.

A child (the parents not in the church) was labouring under severe indisposition, and had been blind for three or four days. I went, at the request of the grandmother, (a member of the church,) into Springfield Lane. I administered oil, anointed its eyes, and laid my hands upon its head, and in ten minutes the child's health was restored, its eyes opened, and seemed happy and lively.

About seven o'clock, one morning, my wife was taken alarmingly ill, her speech nearly lost, and the use of her lower extremities quite gone, she declared afterwards she felt herself dying upwards; my little girl came to the factory to me. I went home, and through the administration of oil and the laying on of hands, she was capable, with slight assistance, to reach her chair by the fireside, and was quite recovered, only a little weak. Brother Samuel Mould, of the Adelphi, Salford, sent for me at 11 o'clock one night. I went, and found him struggling for breath, his speech gone. In connexion with Brother Bowman, we attended to the ordinance of the Lord's house, and the instant we took our hands off him, his speech returned, and he exclaimed, "Thank God, I can breath freely." He has since been seized with the same complaint, and the same cause has produced the same effect. His skin was in an ulcerated state, and threatened very serious consequences; the same ordinance effected a perfect cure. To the truth of these healings, he has borne frequent testimony. Thomas Bailey, of Shaw Brow, Salford, (cut off from the church, on Friday last, at the Council meeting for transgression) had been afflicted from his infancy with a disorder which the physicians both of Carlisle and Manchester, pronounced incurable, (he was in the infirmary at Carlisle,) was healed by attending to the ordinance, and has not since been troubled with it. To this he has borne frequent testimony, and I am sure he will not now deny the truth of this statement.

Last winter, a young woman addressed me in the Carpenter's Hall, the daughter of a fustian cutter, named Lea, residing in Cook-street, Salford, and said, her parents were desirous that I should go and see her brother who was very bad with a leprosy. I went in company with one or two of my brethren. I think I never saw any thing so bad as the boy was (the small pox excepted); the whole of the lower part of his face and under his chin, as well as the backs of his hands and wrists, were one entire mass of scabs; indeed, you could not have inserted a needle's point, they were so thick. He was eight and a half years of age, and had been afflicted since he was six months old; they had him at the Manchester infirmary and the Salford Dispensary, and are at this time paying the surgeon's bill who attended him as a private patient. The surgeon told his parents he could do nothing for him, as the disease was too virulent for medicine to reach it. His parents told me they did not know what it was to get a regular night's rest with him, and that it frequently took three hours to wash him. The first night we went, they were not disturbed during the night, and in three weeks he was entirely free, and his flesh was renewed like that of a young child. While attending the boy, a young man, whose arm had been contracted at the elbow for five years, asked me to anoint it; I did so; he declared it was more flexible afterwards than ever it had been since it was first contracted, but refused to come any more, as the neighbours told him we did it by the power of witchcraft. A woman, who was severely ulcerated

also applied for the ordinance, and she was considerably better, on my asking her if she believed that God had given men who had obeyed the gospel, and had the priesthood upon them, this power, she candidly said she did not believe it; consequently I did not attend to her any more. I could furnish many more instances of the like nature, but think these will suffice for the present. Your remarks in the *STAR* has caused me to write to you. Elder Cook wished me some time back to transmit you the account of the boy in Cook-street, but I did not wish to trespass on your time. I believe the sectarians are not so blind as obstinately wicked and perverse. When preaching in the streets we are frequently asked for a sign to work a miracle. We always refer them to the declaration of the Saviour relative to sign seekers. Tell us then, say they, where any one has been healed, this I have refused to do telling them to look about in their own neighbourhood, and they will find them, as well as ask them, to come to the Hall and hear the testimonies of the Saints. Would it be wise to send them to any place where these things have been done? I am sorry to say, that those who have received these benefits who were out of the church, are still so, nor do they seem to care anything about us. You will be pleased to hear that this part, generally speaking, is in a state of commotion; the tracts are causing the people to open their eyes, and to examine into our principles; and I anticipate a good harvest will yet be reaped in Salford, as there are many honest hearted people in it. I trust you will excuse the length to which I have extended this letter; and if you see nothing in it worthy of remark, please consign it to oblivion; but believe me to be,—Dear Brother Pratt, your sincere Brother in the cause of truth,

JOHN WATTS.

#### CONSUMPTION HEALED BY THE POWER OF GOD.

*Macclesfield. May 21st, 1849.*

Dear Brother Pratt,—With pleasure I have taken up my pen to address a few lines to you, hoping they will find yourself and family enjoying the blessings of health. I feel happy to say that I am well, both in mind and body. Truly the Lord has blessed my labours in this region of country, although I have had many things to contend with that have been far from being pleasant to my feelings; yet, by the assistance of his spirit, I have been enabled to overcome all things that were not in accordance with the council of the servants of the Most *High God*. There is one thing, dear brother, I wish to name to you. There is a brother in Crewe whose wife was formerly a member in our church, but for some reason or another she had been cut off altogether from their society. In a short time afterwards, she was heavily afflicted with what is called a hasty consumption. She was attended by several of the doctors, who all gave in their opinion that she could not live many days. To all appearances she was going rapidly. Her husband, of course, was greatly distressed to see her, and felt wishful that some of the elders of the church should visit her. They did so, and spoke plainly to her of the situation she was then in. They told her that she should be restored to health again, providing she would render obedience to the commands of the Most *High God*, and take council from those who are sent in these last days to proclaim salvation to all who would believe on the *Lord Jesus Christ*. She then said that she should like us to attend to the ordinance of the church, and that if she was restored she would again unite with the Saints, and go down into the water and be baptized for the remission of her sins. We then laid our hands upon her, and pronounced the promised blessings to all who live faithful before God. Well, what has been the result? Why, in a short time she was perfectly restored to health again, to the astonishment of all. The doctor himself declared that it was a perfect miracle, and told her to live for ever. The name of the above family is Griffith, and they reside in Crewe.

#### A GREAT MIRACLE! — THE BLIND RESTORED TO SIGHT BY THE POWER OF GOD!

*Berrien, Montgomeryshire, North Wales, May, 23, 1849.*

I feel it my bounden duty to make the following narrative known to the authorities of the Church of Jesus Christ, to show that the manifestations of the power

of God attend this Church in the last days, as it did the Church of the early Apostles, viz :—My daughter Sophia Matilda, aged eight years, was, in the month of May, 1848, afflicted in her eyes, she soon lost the sight of her left eye, and on applying to medical aid, instead of the sight being restored she immediately lost the other, the surgeon stating that the pupils were closed, and feared she could never be restored to her sight. I was advised to try an eminent surgeon in Shrewsbury, in the county of Salop, where in June, 1848, I sent her and her mother, as she was now quite blind, and the poor little creature's sufferings were indescribable, though the Lord enabled her to be patient in her afflictions; she remained in Shrewsbury a fortnight but found no benefit, and, as the last resource to human aid, I was advised to send her to an eminent oculist in Liverpool (Dr. Neile) under whose treatment she was relieved, and a gradual improvement took place, to our great joy, until the Autumn of the same year. I corresponded with Dr. Neile, who desired me to continue the treatment he had prescribed, but it was all to no purpose, for she relapsed into the same state as before and was in total darkness the whole of the winter suffering acutely, and by February of the present year, 1849, she had wasted to a mere skeleton, when my brother-in-law paid me a visit previous to his embarkation to California, and told me that if I would have faith in the Lord Jesus Christ, and call for the elders of the Church, he believed she would be healed. I also soon was enabled to believe, and obeyed the command of St. James. The Church put up their prayers for us, and I found thanks to the giver of all good some improvement ere the ordinance was performed. On the following Sabbath, elders Dudley and Richards, from Pool Quay, came to my house, performed the ordinance upon my child, the pain soon left her, and she was soon, by the power of God, and the prayers of the faithful, restored to sight and health, and thanks be to Almighty God, she is still in the enjoyment of these great blessings; trusting you will rejoice in the Lord with me for his great mercies manifested to me.

I remain, &c. &c.

HENRY PUGH.

#### HEALING OF THE CHOLERA BY THE POWER OF GOD.

*Leicester, May 30th, 1849.*

Dear Brother Pratt,—On the morning of the 7th of April, 1849, the power of God was made manifest on my eldest daughter. Elder Cordon, President of the Warwickshire Conference, and Elder Robbins, of the Leicester and Derbyshire Conferences, were at my house on that morning, and they were going out to a sister to breakfast; and when they opened the door to go out, my daughter was as well as ever she was in her life; and before they had gone ten yards from the house, she was taken so violently with what I called the cholera, that I thought every moment would be her last. I prayed over her in the name of the Lord Jesus Christ, but the spirit of evil seemed to get stronger and stronger upon her, and I thought she would be lost before I could get the elders to her. I sent for Elder Corden and Robbins. They came and laid their hands on her, and administered oil unto her, and immediately the pain left her; and in a short time she fell asleep, and when she awoke she got up and appeared as though there had been nothing the matter with her. And on the 19th of the same month, and at the same time in the morning, which was seven o'clock, she was taken just in the same way, and I administered to her myself, and prayed fervently to God in the name of the Lord Jesus Christ to heal her: he heard my prayers, and the moment I took my hands off her she was healed. Thanks be to God for the blessings of the Gospel and the power of God, which is made manifest in his church. I was called upon on Monday morning, the 28th instant, by Priest Alexander Petty to go and administer to his wife's sister Dinah Petty, at Archdeacon Lane, Leicester. Elder Henfield, from Whitwick, and Elder Henry George, from Long Whattors, accompanied me; and when we arrived, we found her very ill. We administered to her, and prayed over her; and when we took our hands off from her, she became worse, until we thought that every moment would be her last. Brother Petty carried her up stairs, and anointed her with oil, and we laid hands on her again, and the moment we laid our hands on her



the pain abated and left her, and the spirit entered me, which I rebuked in the name of the Lord Jesus Christ; and so great was our united faith, that the evil spirit not only left us, but the house and every one present could feel the renovating influence of the Holy Spirit of God; and, in less than two minutes, sister Petty began to sing in tongues and prophesy.—Glory be to God, my heart swells with gratitude to his name that ever I heard the sound of the Gospel of Jesus Christ, and that ever I was induced to bow to the mandates of Heaven; and in the afternoon she was able to attend our tea meeting, which we held in the chapel.

If the above meets your approval, you will oblige by inserting it in the STAR.—Yours, in the bonds of peace,

J. STEVENSON, President of Leicester Branch.

#### APPOINTMENTS.

Elder Eli B. Kelsey intends returning, by our permission, to the States, to remove his family to Council Bluffs, and make some arrangements for their subsistence. It is our desire that the Glasgow Conference, over which he has so ably presided, will render him every assistance which he may need to defray his expenses from this to the Bluffs, and also back again to this country, that the Saints may again be blessed with his inestimable labors. We have no doubt but that the Saints in that conference will be very liberal to this faithful servant of God. As Elder Kelsey intends going this summer, it is my request, in consequence of certain communications relative to church business, that he go immediately.

Elder Harrison Burgess will succeed brother Kelsey in the presidency of the Glasgow Conference. The Saints are requested to uphold him by their prayers and give heed to his counsels, and they shall be greatly blessed.—ED.

#### PRIESTCRAFT IN DANGER.—A DRAMA.

BY WILLIAM M'GHIE.

ACT II.

(Concluded from our last.)

Janet.—I declare its past a comprehension, as our Sauners says. And it pits me in mind o what Sauners was tellin me yestreen, about Mr. Kimball being taen afore that filthy body, Dr. Claber, or Glamour, or Clamour or whatever they ca' him. He tell't him, if he dinna judge righteously he would be catch'd in his ain trap. And how truly it happened we a ken; and the base scoundrel himsel kent better than ony o us.

Emily. Indeed, it is very remarkable, but not more so than the spirit of inspiration leads us to expect. You expect brother Kimball this evening.

Janet.—That's true. And his lordship and a's to be here, and he has sent afore him a braw sample o eatables, just look here what wi hae gotten down frae the Castle. If every body's visitors wad come at their ain cost, as mine does, there wadna be sae muckle grumbling while's.

Emily.—At what hour do you expect them.

Janet.—They may be in at any minute. They're out ramblin amang the fields, and Sauners is wi them. I'm a wee doubtfu if thir ramblin fashions o the gentry 'ill do wi our Sauners, wha has his bread to earn by the sweat o his brow.

Emily.—I am half disposed to abide their coming, 'twill force mutual disclosures of these secret doings, and bring all to light. What think you Lucy?

Lucy.—An't, please your ladyship, you may never get a better opportunity, I am certain sure its what you ought to do.

Janet.—And what else wad ye do, my lady; na, na, ye'se no lea the house afore they come wi my guid will, if ye can condescend till't, we'se hae as happy night a thegither.—(Looking out at the window). But ye'll need nae coaxing now lass, there they're amaiet at the door; na, but only look at that, there's our guidman

atween the twa, as if he was their equal and mair. Gude guide us! I dinna ken what's taw come o't, but he's started guy and fairish, I'm thinkin.

*Enter H. C. Kimball, Saunders Snodd'em and Lord Aimwell.*

H. C. Kimball (steps forward, and shakes hands with Emily and Lucy, while Lord Aimwell steps back in astonishment.) My dear sisters, I am so delighted to see you, we shall have the pleasure of your company this evening, I hope,—(turning to Lord Aimwell)—allow me to introduce you to two sisters, with whom you appear to be unacquainted.—(Lord Aimwell still stands rivetted to the spot in silence.) Why, my dear brother, you appear awkward a little. Perhaps I have not been explicit enough, this is sister Emily Aimwell, and this is sister Lucy Lappet.

L. A.—Pardon me, dear brother, but I, surely I must be dreaming. Can it be that I hear and see realities?

H. C. K.—Quite possible, I assure you; you are not soaring aloft amidst the mysteries of unseen worlds, but witnessing a substantial, earthly reality. These are also my adopted children, and as such I am endeavouring to make you recognise them.

L. A.—Oh! joy upon joys! and is my dearest sister also a member in the Kingdom of God.—(Rushes forward and catches her in his arms.)—Now the highest wish of my heart is accomplished. But how comes it, my dear sister, you kept all this so private from me?

Emily.—(Patting him on the cheek.)—How comes it my dear brother, you kept all this so private from me. But woman's not to be outdone, you see, I have had my revenge?

L. A.—You have, and richly too. You have brought it upon me all at once in a flood of joy.—(Salutes Lucy.)—And you, too, have embraced this delusion, which is causing us all to run mad.

Lucy.—If all delusions are so joyful in their nature, I don't want to be soon done with them; particularly, if I am still blessed with an angel to lead me on.

Saun.—Aye, and a fairer ne'er was veiled in mortal form, I'm sure. Come, guidwife, ye hae forgot the company ye hae to entertain, let us get sittin down and gie us something to eat.

Janet.—(Aside)—I declare he's fairly beside himsel, he's actually turned i the head wi the company he's keeping. I canna for the life o me tell what to do first.—(To Saunders.)—Dear me, Sauners, hae you lost a the gumption e're ye had, can ye no gie me a bit han to pit things to rights.

L. A.—Put yourself under no concern sister Snodd'em. Why, our entertainment is of the very rarest description, for my own part, I must say, I never got the like all my life.

Emily.—Unto us women shall belong the task of making the company comfortable. We only stipulate for our just share of the conversation, as we get along.

L. A.—*Playfully*.—And that will be two words for our one, I suppose, eh?

H. C. K.—And while our sisters are preparing something for our bodily appetite, I have something here yet for our spiritual appetite. I have this day received letters from almost all parts of England, where the gospel has yet penetrated, giving the most cheering accounts of the spread of truth divine.

The exclamations of astonishment uttered by the Seventies of our Lord, "even unclean spirits are subject unto us," are nothing to the exclamations of astonishment contained in these dispatches.

Elder G. D. Watt, in particular, writes in such a strain I hardly know whether he is on the earth, in heaven, or somewhere between the two, I pray God that excellent man may remain humble under the great power with which he is endowed. O brethren and sisters! practice humility, 'tis a precious virtue.

The devil, says my correspondents, is filled with rage, and his emissaries the hireling clergy, have everywhere raised the cry of "Priestcraft in danger," the craft from which we obtain all our wealth, is like to be overthrown, &c. But just as their rage increases, so in like proportion, increases the work of God; forcibly verifying that saying of our beloved prophet "if they let us alone we'll regenerate the world, and if they persecute us we'll do it the sooner," for "truth is mighty, and must prevail."